

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



PROBLEMS IN THE NEGRO PARISH

Raymond J. Campion



FAULT, FEAR AND FAITH

Ora Mae Lewis



AS YOUTH SEES IT



RACE RIOTS AND THE AXIS

Editorial



Editorials



Reviews



Statistics

June, 1943

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

June – 1943

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000

Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrolment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600

Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

The Heresy of Racism

Church groups in this country have been perennially concerned over the issue of racism. They look upon it, today, not only as particularly dangerous to a nation at war, but as a serious threat to the establishment of a lasting peace in the world. They insist that it is imperative now to face the issue in a realistic and honest fashion.

That there is a basic heresy in racism should be made clear to everyone. It is a heresy to claim that God did not create all men equal, that the Negro is inherently inferior to the white man, physically, mentally, and spiritually, and hence must be relegated to a lower plane of social existence. Nazism is an expression of this heresy. So, too, we must admit, are the lynchings, the Jim Crow laws, the forced segregations and the countless discriminations that the Negro has experienced in America.

Unless racism is overcome it will seriously impair, if not completely destroy, the postwar order we are planning. Merely to enunciate Christian principles or to stress democratic ideals will not, however, suffice to destroy this inner enemy.

Passive acceptance of racial evils has encouraged the growth of injustice in the past; it can lead to immeasurably more disastrous results in the future. It is opportune, therefore, to urge Americans to accept a personal responsibility in this matter. There are many spiritual signposts to point the way to a happier and more contented America. One of these points towards interracial justice.—*Religious News Service.*

This Month and Next

This issue contains a challenging article "Problems of the Negro Parish" by the REV. RAYMOND J. CAMPION, pastor of St. Peter Claver's Church, Brooklyn. Father Campion is a leader in the interracial movement and is well-known to readers of the *Review*. . . "Fault, Fear and Faith" is written by MISS ORA MAE LEWIS, a young Catholic Negro from New Orleans, a new contributor to the *Review*.

Civic Groups Unite Against Riot Wave

New York—Immediate civic meetings to prevent racial outbreaks in other cities were urged this week in a joint statement issued by representatives of the YMCA, YWCA, National Urban League, the NAACP, the Phelps Stokes Fund, the Catholic Interracial Council, the Federal Council of Churches of Christ in America, the Labor Temple, and the Catholic publication, *America*. The statement said the meetings would also seek to determine the attitudes of public officials toward the problem.

"No industrial centers of any size in the U. S. A.," the statement read, "can look complacently or even objectively on what has happened in Detroit.

"This outrage can be repeated in any one of these other cities and it can happen overnight for the reason that too many of our citizens have left to too few an active interest in combatting the prejudices which condition a relation between the dominant and minority groups.

"The integrity of interracial relations is no spectator sport. We are all participants and the only partisanship which can reflect the best American traditions is that which will advance the mutual interests of whites and Negroes in preserving and strengthening our common democracy."

The statement which was released after a meeting at Russell Sage Foundation here was signed by the following persons:

William H. Baldwin and Lester Granger, president and executive secretary, respectively, of the National Urban League; Eugene E. Barnett, general secretary of the National Council, YMCA; Dr. Channing H. Tobias, senior secretary for colored work, National Council, YMCA; Prentice Thomas, assistant special counsel, NAACP; Dr. Thomas Jesse Jones, educational director, Phelps Stokes Fund; Harold Stevens, president Catholic Interracial Council; The Rev. John La Farge, S.J., executive editor, *America*; Mrs. Helen Wilkins, secretary for interracial education, National Board, YWCA; Miss Elsie Hopper, secretary of public affairs committee, National Board, YWCA; James Myers, industrial secretary, Federal Council of Churches of Christ in America; Mrs. Adah Kieffer, National Board, YWCA; The Rev. Lawrence T. Hosie, director of Labor Temple; Dr. George E. Haynes, executive secretary, Department of Race Relations, Federal Council of Churches of Christ in America.

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No. 6

RACE RIOTS AND THE AXIS

One of the greatest dangers in the atmosphere of war time is the ease with which we can forget our ordinary responsibilities. The responsibility for our share in the effort to victory is something new and tremendous; but it is so new for many of us that we are apt to pass everything else by as if we were living under a changed dispensation.

With so much trouble created by the Axis abroad and by unruly elements at home, it is easy to find a sensational cause for every kind of disorder. When threats of race riots begin to rumble, the most obvious procedure is to place the blame on Axis propaganda, which is starting something that never would occur if good old American traditions were followed. The Ku Klux and the Axis are accused of inciting to race riots in Detroit. Axis propaganda is supposed to be behind mysterious threats of similar conflicts in New Orleans and other large centers.

If the Ku Klux and the Axis or any other subversive elements are stirring up trouble, we should certainly know about it; and if we have no evidence to that effect, we should with equal certainty be on our guard. For there is no particular reason why that sort of thing should not happen. But with all our vigilance about the folks who creep under the bed, it is also very essential not to be blind to the folks who walk around in plain daylight, namely to the responsibility which the great bulk and body of ordinary citizens carry toward the development of such conflicts.

When great masses of men are moved from a community where they have lived peacefully into another community where they are highly unwelcome, the people of the "invaded" community have, on their own part, a certain responsibility. As was pointed out to white friends by an eminent Negro Army officer, the Northern Negro did not come into the "peaceful"

Southern community by his own choice. He was sent there, often over his own emphatic protests. For Northern Negro soldiers have begged to remain in the North. Negro defense workers, in whatever part of the country they find themselves, whether they are migrants from the North to the South or vice versa, are obliged to take living and housing and working conditions as they find them. If we expect, as we have a right to do, that they shall act responsibly toward what they find, they must have a clear sense that those who enjoin that responsibility upon them, shall first feel their own responsibility, and show it by intelligence and the justice of their own attitude toward the migrants.

Such responsibility, on either side, is not learned over night. It is a matter of careful, and, in this case, of intensive education. All of which remarks boil down to the following.

When your next door neighbor draws you aside, and whispers to you in bated tone of the activities of the Axis or Ku Klux it may be that he is "promoting race riots" in the community, a useful and practical thing—after you have shown the proper amount of apprehension—is to suggest a little inquiry as to the steps that are being taken by that same community, by its settled and solid members—of both races, where that is relevant—to remove the causes of conflict that the community itself can control. Likewise an inquiry is in order as to what is being done to educate the same community as to its responsibility in such a matter.

Causes of acute friction are not impossible to control. A long-distance policy of cooperation between the racial groups takes time to build up, time and thought. But the most acute causes of disorder can be met here and now. The first step in this procedure is plain honesty with themselves and with the public on the part of leaders of industry and of labor alike. There are employers, as was shown in a recent New Orleans shipyard case, who, apparently, will evade a satisfactory racial compromise rather than lose the opportunity to put a Government agency in the wrong. There are certain types of labor leaders, even bearing the Catholic name, who ought to be the first in bringing about racial harmony yet in point of fact they are its instigators. But the public, little and great, in the last analysis are the arbiters. While the Dies Committee is scrutinizing the conspirators, let us do some Dies Committee work on ourselves.

When the Torches Fell

In Carey McWilliams' latest book, *Brothers Under the Skin*, there is a page which ought to be meditated long and carefully by those who are concerned about the future of the race situation in this country. It deals with what might be called the spiritual collapse of the Abolitionist movement in this country.

The date marked by Mr. McWilliams for this collapse is the year 1876, from which time, in the words of the historian, Dr. Charles A. Beard, quoted by the author, "agitation of the Negro question became bad form in the North." The story is told in Dr. Buck's volume, *The Road to Reunion*. One by one, the great pro-Negro stalwarts of the North, E. L. Godkin, Carl Schurz, T. W. Higginson, R. W. Gilder, expressed their doubts in any solution to be found to the race problem. The high professions of interracial justice of the earlier Abolitionist years, slipped shamefacedly into the past. Professor Albert Busineil Hart of Harvard University—whose death at the age of 84 is reported as we write these words—author of eighty volumes and editor of countless others, is credited with the statement that the Negro would always remain inferior "in race stamina and race achievement."

Historians will find numerous political and economic causes for this change in Northern sentiment, which had so profound and so disastrous an effect upon the subsequent status of the Negro in this country. But the deepest cause of all was the lack, in the leaders of the Northern Emancipation movement, of a genuine religiously motivated philosophy of human equality. The Transcendentalists and religious liberals, the Channings and the Martineaus and the Emersons and the Oliver Wendell Holmeses, were personally on fire for human liberty and all good causes. But while their right hands raised the torch of human freedom high aloft, their left hand undermined the sure doctrinal foundations which alone can guarantee that liberty, alone can stand up permanently against the passion and selfishness of man.

Will history repeat itself? We need no Elijah's mantle to prophecy that it will. If we judge the American future by the American past, the turn of a decade or two will be all that is needed to effect a similar collapse in the present non-religious liberal movement in this country. The neo-Abolitionists are

no safer, ideologically, than were their predecessors of 1876. When politics and economics again get in their work, the defections will be renewed. Only the Faith of Christ will anchor human liberty through the ages.

Self-Supporting Parishes

We wish that the hundreds of white Catholics whose interest and assistance in matters interracial is confined to making occasional contributions to colored missions could read Father Campion's article, "Problems in the Negro Parish," which appears in this issue of the *Review*. That the number of these contributors—and the amounts contributed—should be increased is evident to anyone familiar with the poverty and the needs of Negro parishes and missions. These needs will increase and multiply with the growth of this apostolate—so long as the Negro is the victim of denials and discriminations based on race prejudice.

Parishioners who are not denied employment, a living wage, reasonable rentals, are able to support the parish church, school and convent. But colored Catholics who are denied employment, a living wage and decent housing *cannot* provide the parish needs—no matter how great their zeal and devotion.

As Father Campion demonstrates there is nothing distinctive or difficult about the problems of the Negro parish, except those resultant of the economic plight of the Negro community. What so many white Catholic contributors to the colored missions overlook is the fact that the parish poverty is not the result of racial characteristics and tendencies. Rather it is caused by the denial of fundamental rights and opportunities—which are essential to the progress and welfare of the race. For this the blame must be laid at the door of the white majority who perpetuate or tolerate the un-American tradition of racism.

Allowed to share the benefits of American democracy, the Catholic Negro can and will support his own parish—without the sustaining aid of white contributors.

It has become increasingly evident that the progress of the interracial movement, in breaking down race prejudice and the barriers and discriminations now confronting the Negro, is the one way to secure norm-

al, self-sustaining Negro parishes and missions. It will come in no other way.

It is the hope of Catholic interracialists that the many white Catholics—who are merely contributors to colored missions—will be practical and realistic and extend their interest to include all the aims and objectives of the Catholic program of interracial justice, for the spiritual and material welfare of the Negro.

Equal Pay For Equal Work

In an important decision the National War Labor Board has ordered the elimination of pay differentials between white and Negro workers performing equal work. The opinion, written by Dr. Frank P. Graham, public member of the board and president of the University of North Carolina, is based upon sound principles and establishes the right of equal pay for equal work as the policy of governmental agencies.

Because of its importance in the field of employment we believe it will be of interest to our readers. In rendering the decision and ordering wage increases to Negro employees of the Southport Petroleum Company of Texas City, Tex., "on a basis of economic parity with the white workers in the same classification," the opinion states:

"The unanimous decision is in line with the President's executive order 8802; with the general policy of the board; with the union's request; with the recommendation of the referee, Dr. Thomas J. Rugga; with the unanimous recommendation of the review committee composed of representatives of labor, industry and the public; with prophetic Americanism; and with the cause of the United Nations. To the credit of the company this decision, along with other decisions in the case, is accepted by management in good faith and spirit.

"Economic and political discrimination on account of race or creed is in line with the Nazi program. America, in the days of its infant weakness the haven of heretics and the oppressed of all races, must not in the days of its power become the stronghold of bigots. The world has given America the vigor and variety of its differences. America should protect and enrich

its differences for the sake of America and the world. Understanding religious and racial differences make for a better understanding of other differences and for an appreciation of the sacredness of human personality as a basic step to human freedom. The American answer to difference in color and creed is not a concentration camp but co-operation. The answer to human error is not terror but light and liberty under the moral law. By this light and liberty, the Negro has made a contribution in work and faith, song and story, laughter and struggle which are an enduring part of the spiritual heritage of America.

"There is no more loyal group of our fellow citizens than the American Negroes, North and South. In defense of America from attack from without, they spring to arms in the spirit of Dorie Miller of Texas, the Negro mess boy, who, when the machine gunner on the Arizona was killed, jumped to his unappointed place and fired the last rounds as the ship was sinking in Pearl Harbor.

"It is the acknowledged fact that in spite of all the handicaps of slavery and discrimination, the Negro in America has compressed more progress in the shortest time than any race in human history. Slavery gave the Negro his Christianity. Christianity gave the Negro his freedom. This freedom must give the Negro equal rights to home and health, education and citizenship, and equal opportunity to work and fight for our common country.

"Whether as vigorous fighting men or for production of food and munitions, America needs the Negro; the Negro needs the equal opportunity to work and fight. The Negro is necessary for winning the war, and, at the same time, is a test of our sincerity in the cause for which we are fighting. More hundreds of millions of colored people are involved in the outcome of this war than the combined populations of the Axis powers. Under Hitler and his master race their movement is backward to slavery and despair. In America, the colored people have the freedom to struggle for freedom. With the victory of the democracies, the human destiny is toward freedom, hope, equality of opportunity and the gradual fulfilment for all peoples of the noblest aspirations of the brothers of men and the sons of God, without regard to color or creed, religion or race, in the world neighborhood of human brotherhood."

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SUMMER SCHOOL

In keeping with the national educational program, Xavier University has been operating on an accelerated program since January, 1942. The annual summer school of the university was divided into two terms covering a much longer period—fourteen weeks, last year. The current first term opened early in May and the second term began in mid-June, with the closing scheduled for July 31st—two six-week periods.

COURSES

The summer school of Xavier presents a full program of academic and professional studies. Courses are offered in Science, Education, English, French, Social Studies, Mathematics, Philosophy, Psychology, Religion, Library Science, Home Economics, Health Education, Social Service, First Aid, Dietetics, Community Hygiene and Community Play, Geography, Leadership, and Physical Fitness through Health and Physical Education.

* * * *

Graduate study is offered in the summer session of the university in the following departments: Education, English, History, and French. Ordinarily the work for the M.A. degree may be accomplished in five summer sessions. This is a minimum requirement.

Wartime refresher courses, specially designed for high school teachers of victory corps are stressed. Opportunities as chemists, physicists, and production supervisors are available to those who attend night war courses under the sponsorship of the Engineering, Science, and Management War Training program of the Federal Government. Opportunities in auto-mechanics, sheet metal, machine shop, and welding are available to those attending War Production Training courses—also sponsored by the Federal Government. Courses in the two latter programs by the Government are tuition free, Xavier providing housing facilities for the shops and laboratories.

PROBLEMS IN THE NEGRO PARISH

By RAYMOND J. CAMPION

The problems and experiences of a Catholic priest in a Negro parish are very similar to the problems a priest meets in white parishes. He administers the Sacraments and preaches the Gospel to a Catholic people who love their faith and are utterly devoted to Our Lord and Master. Whatever differences exist are almost exclusively the result of the social and economic situation in which the Negro finds himself.

The Catholic priest soon discovers that his Catholic Negroes manifest the same devotion and piety that exists in other Catholic parishes. He finds magnificent religious characters utterly devoted to the Church and its teachings. They live and practice to a remarkable degree the teachings of our Saviour. They know that Christ died for them as well as for all other persons. They also know that they are members of the Mystical Body of Christ which makes them brothers of Christ and brothers of each other whether they be of the White, Negro, Chinese or Indian races. It is a matter of considerable pride and satisfaction to a Catholic priest assigned to a Negro parish to be able to say that his people have provided one of the most recent examples of Christian heroism. Within the life time of most readers of this article a group of Negro boys in Uganda suffered the torments of being burned alive rather than to deny their faith in Christ. Our late Holy Father Pope Pius XI conferred on these Negro youth one of the highest honors the Catholic Church can confer upon any individual. He declared them "Blessed". It is with pardonable pride that I show visitors to our parish church the beautiful mural painting over the sanctuary depicting the heroic death of the Martyrs of Uganda and to say, "These colored boys died rather than deny the faith in Christ you and I profess."

The Catholic priest in a Negro parish is acutely conscious of the disabilities his people labor under. He sees their sufferings, their hardships—he knows they are denied educational opportunities. He sees them brutalized by the unfairness, the insults and the degrading housing situations in which they are forced to live. His people, because of racial discrimination and inequality, find it extraordinarily difficult to obtain a job in keeping with their abilities and needs. It is a common axiom that the Negro is "last hired



Father Campion talking with one of the boys

and first fired." Furthermore, he frequently has to accept employment for wages much less than his white brother receives for exactly similar work. Therefore, in addition to regular priestly administrations the priest in a Colored parish has to get out and fight for his people. He has to secure them jobs if at all possible.

One very distressing by-product of the difficulty of securing work is that too many Negro mothers are forced to leave the home in search of employment to supplement the pittance their husbands earn. Their children then are denied the care of a mother and as a result they wander the streets and many of them contribute to the difficult problem of juvenile delinquency. We in our parish try to cope with this problem, but our efforts can never take the place of the refining influence of a good Catholic mother and father. Our Claver Youth Center caters to the needs of hundreds of boys and girls and endeavors to bring to these children splendid opportunities of recreation and training. However, at best it is a poor substitute for the Catholic home adequately supported and protected.

In our efforts to secure jobs for our people we have had some interesting experiences. We are asked not only to supply ordinary character references but also to seek out persons of various shades of color, whether light-skinned, dark-skinned or brown-skinned. In fear

and trepidation the employment office tells us they are taking a dreadful chance in hiring a Negro. All of this is evidence of a rather rigid anti-Negro policy followed by management in industry and even in Government departments. Personnel managers seem to think that you cannot mix Negroes and whites in the same shop or office, that Negroes in a plant cause labor trouble, that Negroes are inefficient machine workers, clerks or laborers, that Negro's health and moral standards are lower than those of whites with a similar income level, and that their employment requires separate wash rooms, recreational and housing facilities. Apparently, this attitude grew up during the depression when people pointed a finger of scorn at Negroes and said, "They are always on relief and don't want to work." I can recall that in a recent conversation ex-Governor Lehman of New York remarked on the difficulty he had had persuading some heads of departments to accept Negroes in various State Departments. They were reluctant to open their offices to Negro young men and young women. But he also said—with a pardonable glow of pride and of personal satisfaction—that wherever he was able to place Negroes in the State employ, they by their industry and intelligence proved to be loyal and efficient workers. We have to break down this stupid prejudice which denies to a minority of our fellow Americans the opportunity to earn a livelihood.

Another of the by-products of the economic difficulties my people suffer from is the extremely hard task the pastor of a colored parish has in supporting his church and school. He soon realizes that his Negro Catholics are most generous in their contributions. They have the innate generosity of the poor. They contribute out of their poverty. They deny themselves to help you. Sometimes the ridiculous charge is made they are unwilling to support their parish. The truth is just the opposite. The Negroes have immigrated in large numbers to our Northern cities. They have found large churches and schools which originally were built by white Catholics. When the white people move away and the colored people come in they are faced with the extremely difficult task of supporting a church edifice larger than they presently need. It is not too much to ask that a church which was erected and supported by the nickels and dimes of five or ten thousand people should now be supported by the nickels and dimes of some twelve

hundred Negroes. Nevertheless, the Negro assumes his new parish burden with a light heart and loyal spirit and attempts to carry on. He knows in his soul that if he only had the opportunity to get a fair job his parish church would be the finest in the city. His pride and joy in this parish church would make him attempt to outdo others in trying to support the church.

The economic difficulties in which the Negro finds himself result from race discrimination. He has a dark skin; we have white skins. The whole purpose of race discrimination and "Jim Crowism" is to force the Negro into the position of an inferior. Keep him down. This has been the attitude; this the treatment he has received from his fellow white Americans. Is there any essential difference between this traditional treatment of the Negro and the Nazism American youth are supposed to sacrifice our lives to destroy? Are we not playing Hitler's game by racial discrimination? How can we go before the world and preach democracy when we do not practice it at home? The Chinese, the Indian or the Malayan will not trust our democratic promises when the evidence of their eyes show the disgraceful racial discrimination practiced by white Americans against their Negro American brothers.

The problem presented by racial discrimination is very complex. It cuts across all lines of human endeavor. It has its influence in the political, economic, social and religious world. It requires the earnest cooperation and serious thought of all. It exacts from Catholics the attitude that they must treat the Negro as their brothers in Christ.

There are extraordinary opportunities for preaching the Gospel of Christ to the Negro, for bringing him into the Catholic Church. But simply preaching a doctrine will not attract and reach him. The doctrine has to be lived. It has to be practiced by Catholic Americans. If a few priests devote themselves to the work of a Catholic Negro parish they win the admiration and praise of both white and Negro Catholics. They are also esteemed by the Negro non-Catholic members of the community who admire their personal sincerity, but then say among themselves, "What a pity that Father so and so's white Catholics do not practice what he says his Church teaches. He must know many white Catholics are guilty of the worst discrimination and racial prejudice. How can we ex-

pect any justice at the hands of Father so and so's white Catholic friends? Oh! Father so and so is a good man and he will treat us well, but we'll take no chances with his fellow white Catholics." Perhaps some may think this statement is exaggerated and fanciful. It is expressed in a different way by Mr. E. A. Carter, a prominent Negro leader. He wrote in the *Interracial Review*, July, 1934, the following

statement: "Whether or not any considerable number of the 6,000,000 Negroes without religious affiliation turn their eyes and their hearts toward the Holy See will depend upon the willingness of the American Church to espouse the doctrines of human brotherhood in matters of race in America. Not merely as a spiritual doctrine but in a realistic application of the principles upon which the Church is founded."

FAULT, FEAR AND FAITH

ORA MAE LEWIS

Prior to May 1, the Negro citizens of New Orleans who were in contact with any organization consisting of civic or educational groups were called into the offices of the city officials and questioned concerning mysterious 'phone calls warning that on the afore-named date Negroes of New Orleans were going to start a riot against the white people of the city.

The source of such a rumor has not been discovered to this date. However, one immediately concludes that the deed reflects an evil purpose. It seems purposely spread with the intention of playing upon the fear in members of both races, hoping to excite the whites to persecute the Negroes and hush the Negro's voice in demanding exercise of his God-given and nationally acclaimed rights.

One Negro professor of a local university pointed out that a "riot" never has a pre-arranged date but occurs on the spur of the moment when there is extreme racial tension as a result of some violent incident. He cited race riots that have occurred in various sections of the country in the past. And each time there were never any dates or warnings sent.

Recently Rev. Walter E. Mulroney, S.S.J., wrote of a similar rumor in the May issue of *Colored Harvest*. "The white people of this part of the South," he said, "are a little uneasy because a great number of their brothers, sons, and husbands have gone to war. Some fear that the colored people will rise up and cause much trouble."

From all observations the rumor in New Orleans was cloaked with the suggestion of revolution. As such it has a very unpleasant effect upon members of both races. And between both groups there is an

undercurrent of fear. It is possible that fear itself was the instigator of such a rumor and not some Axis intelligence as might be expected in these times.

On what is this fear founded? The answer to that question is simple. It is founded on the fact that two races—white and black—in New Orleans are so far removed from each other that mental contact is impossible. Thus one group is apt to sit down and imagine what the other is thinking. A number of questions spring into the minds of the white populace concerning the black.

What are Negroes thinking? What are they doing when gathered together among themselves? Where are they going on the street cars and buses? From where are they coming late at night? White people who have always been indifferent to the Negro have suddenly begun to wonder about the race. After creating a black world within the white by segregation and discrimination they fear what it is doing. The majority of whites suddenly realize that the same methods which keep the Negro from intimacy with themselves, likewise keep them from the Negro and knowledge of race activities.

These people now use every opportunity to inform the Negro that *somebody is trying to undermine the "harmony" that has always existed between the races in the city.* When reflecting upon the history of both races of New Orleans, past and present, it is no wonder that the Negro questions this "harmony". The Negro is quite aware of the selfish indifference which has prevailed among most whites in New Orleans during the past twenty-five years.

White people with the true Christian attitude have

not waited until the frenzy of war to concern themselves about what the Negro was thinking. They sacrificed their time, money, and personal happiness to teach the race when life was most cruel, bitter and seemingly hopeless. It is by these white people that the Negro has been encouraged to love his enemies as Christ taught.

The indifferent whites have lived their selfish lives closing their eyes to the economic slavery, the discriminating practices, and deliberate disfranchisement of Negroes in New Orleans. In their silence on the subject they have condoned the injustices which the malicious have instigated since the close of the Civil War. This condoning of the evil by them, and the ineffective protest of the evil by Negroes is what the selfish refer to as the *harmony* that has existed.

No coincidence better relates the history of the two races in New Orleans than the celebration of two important religious events in the city. The diocese of Louisiana celebrated one hundred and fifty years of existence. The Josephite Fathers celebrated fifty years labor among Negroes in the United States. Both celebrations were observed in New Orleans within two weeks of each other.

One hundred fifty years tell a story of masters and slaves—Spanish and French—men and women strong

in *faith*, though as strong as *fault*. In their faith they honored God. In their fault they wronged men—black men! Ten percent *gens de couleur* or “free people of color” were privileged to own a pew in the candlelight the same as French or Spanish. The ninety percent slaves—perhaps no light at all! *Then came the chance, and proud men knelt and begged God to let them keep their slaves.*

The change swept on. Slavery was no more, but so was freedom no more. Whereas ten percent were truly free, a hundred percent now became exiled, outcast, discriminated against, even persecuted.

Fifty years ago the missionaries arrived—the group of whites who were always concerned about what the Negroes were thinking, who encouraged them to think about God. These missionaries made a compromise. They established a separate Church for the down-trodden race and struggled with it for fifty years.

One hundred fifty years of progress may we call it, yes, progress in a growing population still acknowledging the faith. At the same time it is a selfish population still wronging men—black men! Thus New Orleans has seen *one hundred and fifty years of progress and regression twisted into one!* Today in spite of rumors, black men kneel and ask God to make them free—far more free than one hundred fifty years ago!

First of His Race

Chaplain J. Walter Bowman, Lieut., U. S. A., is a member of the Society of the Divine Word, and the first colored chaplain of the Catholic Faith in the Army. Father Bowman was formerly stationed at the Immaculate Heart of Mary Church, Lafayette, La. After the completion of his training at the Chaplain School at Harvard University, Cambridge, Mass. Father Bowman will be assigned to duty with our Armed Forces.



Catholics of every race and nationality will watch with interest the work of this pioneer, confident that his success will be an incentive to inspire many others.

“... Fear in a Handful of Dust”

There was a time men had not dared to pray
Thus openly, wearing their hidden needs
Stark-written in their eyes. Not so today.
There was a time men kept their separate creeds
Deep-catacombed in the heart, so that no light
Could enter there, no unbelieving gaze
Profane the buried temple. Only at night,
Only in secret rang the word of praise.

Yet in the slim, brief span of this one hour
I have seen many pass on the street
With terror in their eyes, with praying faces—
With Faith that, for a moment, ceased to cover
But bore itself aloft on shameless feet,
Nor cared who looked upon its naked traces.

—MARGARET MCCORMACK

Clergy Conference Resolution

May 29, 1943—At a meeting of the Northeastern Clergy Conference on Negro Welfare, held this week in Asbury Park, New Jersey, the following Resolution was adopted:

The Clergy Conference on Negro Welfare is composed of Catholic priests, most of whom have charge of congregations made up of large numbers of Negro parishioners. From our close association with this minority group we are only too familiar with the injustices inflicted on those of our parishioners who have put on the uniform of the various branches of the Armed Services, to contribute to the defense of this Democracy.

Clearly our democratic ideals are worth defending—and they are worth carrying out in practice. Moreover, democratic ideals must be defended by democratic means.

The Selective Service Act of 1940 guarantees, in theory, the absence of racial discrimination from our Armed Forces. Since this guarantee has been flagrantly violated, we, as Catholic priests of the Clergy Conference on Negro Welfare call upon the President of the United States, the Secretary of War, and Secretary of the Navy, to take whatever steps may be necessary to insure to all Negroes in the services the actual elimination of all forms of racial discrimination from all branches of the "Service."

We re-echo the justifiable indignation of our thousands of parishioners and expressly protest:

- 1 Against the sectional prejudice so evident at Camp Stewart, Georgia, and Drew Field, Florida.
- 2 Against the "Jim Crowism" prevalent in these and in numerous other camps throughout the land.
- 3 Against the rampant injustices of allowing many restaurateurs to refuse food and service to Negro soldiers and sailors.

As priests concerned with the spiritual and material welfare of the Negro, we protest against these discriminatory practices because we have concrete evidence that the toleration of such practices is poisoning the patriotism of our parishioners.

Even now our boys hate to face their local Draft Boards—they are not afraid to fight—but they know that anti-Negro discrimination is altogether too prevalent in all branches of the service.

SIGNERS

Rev. Cornelius J. Ahern, Rector, St. Columba's Church, Newark, N. J.; Rev. James J. Asip, St. Peter Claver's Church, Brooklyn, N. Y.; Rev. Thomas F. Brennan, Queen of the Angels Church, Orange, N. J.; Rev. John J. Guys, S.V.D., Pastor, St. Peter Claver's Church, Asbury Park, N. J.; Rev. Raymond J. Campion, Pastor, St. Peter Claver's Church, Brooklyn, N. Y.; Rev. Edward J. Curran, LL.D., Rector, St. David's Church, Willow Grove, Pa.; Rev. Lambert Dunne, O.S.B., St. Mary's of the Immaculate Conception, Newark, N. J.; Rev. Joseph P. Fagan, Church of Christ the King, Jersey City, N. J.; Rev. John C. Farrell, Pastor, Church of the Holy Spirit, Asbury Park, N. J.; Rev. Joseph Ford, S.V.D., Rector, Our Lady of the Divine Shepherd, Trenton, N. J.; Rev. Joseph F. Fry, S.V.D., Trenton, N. J.; Rev. Peter L. Gerety, St. John

the Evangelist Church, New Haven, Conn.; Rev. James M. Gillis, C.S.P.; Editor, *The Catholic World*, New York; The Most Rev. William A. Griffin, D.D., Bishop of Trenton, Trenton, N. J.;

Also Rev. William J. Gunvill, O.M., Rector, St. Catherine of Siena, Germantown, Pa.; Rev. Frederick J. Hoeger, C.S.Sp., Superior, Holy Ghost Missionary College, Pa.; Rev. Ammis B. Rumel, S.V.D., Provincial, Society of the Divine Word, Girard, Pa.; Rev. Emil F. Kaputa, St. Thomas' Church, New York; Rev. John LaFarge, S.J., Executive Editor, *America*, New York City; Rev. Joseph T. Malone, Chaplain, Medical Centre Hospital, Jersey City, N. J.; Rev. Emmett A. Monihan, Secretary to the Bishop of Trenton, Trenton, N. J.; Rev. Thomas Nolan, Asbury Park, N. J.; Rev. David J. Price, Queen of the Angels Church, Orange, N. J.; Rt. Rev. Thomas U. Reilly, Vicar-General of the Trenton Diocese, Trenton, N. J.; Rev. Marcellino Romagno, Pastor, Our Lady of Mt. Carmel Church, Asbury Park, N. J.; Rev. Matthew E. Wyse, Church of the Blessed Sacrament, Trenton, N. J.

AS YOUTH SEES IT

EDITED BY YOUTH

"There are evidences that there is a striving in the hearts of the battered nations for better things but these better things are impossible so long as human hearts harbor the feeling of race superiority . . . If peace comes before the nations are regenerated to the point where moral backsliding will be impossible, it may come too soon."

These words by Dean Gordon B. Hancock appeared in his column "Between the Lines" in a recent issue of the *Tampa Bulletin*, a Negro weekly newspaper. There we read also:

"Superior racism is taking an awful beating today; and this is as it should be. With two world wars to its credit within a quarter of a century and with the breaking heart of mankind a current reality, superior racism can no longer hide its club foot. It is a terror and a menace to the peace of the world. It is the most expensive luxury of all history. It alone holds the threat of ultimately destroying mankind from the face of the earth."

* * * *

Here we have again recalled to our minds the often-slighted fact that the cure for any world-ills lies not only in diagnosis but in prescription and consistently active medication—a process which is likely to require much time and patience. We are so busy making plans for tomorrow's world—so lost in the delirium of dreams about that glorious world—that most of us have forgotten to search our own sick consciences. We do not yet realize that much of the responsibility for the present moral sickness of the world lies within those consciences.

It may be that some of us still do not understand that the principle of race superiority occasioned this war. And many of those who are aware of this fact are too near-sighted to

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recognize in themselves virulent forms of the very disease they seek to combat: the doctrine of race superiority.

* * * *

It is well to recognize, here, now, and at once, that no amount of fighting, no amount of success on fields of battle, no degree of victory, however overwhelming (and we shall have all these) will make this a successful war, unless we sincerely, wholeheartedly and actively oppose our enemy in every moral issue. We are too apt to give ourselves credit for virtues which come to us easily and effortlessly. We pounce upon these virtues in our national character which are obviously antithetical to the false doctrines of our enemy, and would instantly canonize ourselves thereby. Yet we do not perceive—or perceiving, will not admit—that our stand on some of the most important issues is the same as that of our enemy—the *wrong* stand. And there can never be absolute victory without clean-cleft and absolute opposition.

* * * *

All of which will lead Youth to ask: "What has this to do with us? We are not responsible". Perhaps it is true that Youth is not responsible for the moral ill of race superiority as it exists, nowhere more actively than in our own country today. But Youth *will* be responsible if it allows this evil to continue in the national bloodstream. Youth today has broader educational scope, wider world contacts, greater opportunities for *practical* Christianity than its fathers and grandfathers knew. These weapons should prove powerful and effective—if used. Just as its fathers and grandfathers shaped the ages in which they lived, so Youth will, consciously or unconsciously shape its era—the age of tomorrow. It is within our capability to work a *conscious* shaping of that age.

To do this, we must determine that there shall be no further harboring of fugitive evils which will create another world war. This determination must be an individual thing—a de-

termination actively present in the lives of each youth who seeks a free and peaceful tomorrow.

We have grown up in an age which is called the "age of realism". If we are to be truly "realists", we shall have to do more than merely theorize; for we have also grown up in an age of theorization, and we have seen its inefficacy. Let us remember that there is relatively little (if anything) to be disclosed by new theorization about man, his nature, and his fundamental rights. All that we need in the way of guiding principles may be found in two documents—The New Testament and the Declaration of Independence.

The tenets put forth in those two documents are so often mouthed, so little understood and practiced, that men have felt a need to substitute quicksand theories of their own . . . all of which render the problems at hand still unsolved.

* * * *

It is too often that men hear today, without understanding them, the words of our National Credo: "All men are created free and equal". No expressed doctrine can be understood unless it is given life through application and practice.

And we have forgotten, too, the words of Our Lord: "But woe, to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment and the charity of God Woe to you, Pharisees, because you love the uppermost seats in the synagogue, and salutations in the market place. Woe to you, because you are sepulchres that appear not, and men that walk over are not aware."

* * * *

It is for us, the Youth, to *live* the doctrines of these two documents, that our battles be not sham, our victories empty mockery, and our democratic freedom but oppression and slavery misnamed.

—MARGARET MCCORMACK

Universal Church



Despite the war conditions, the largest class in the history of the Propaganda College, Rome, was ordained. The Class of 1943 is pictured above with the Grand Chancellor of the College, Cardinal Fumasoni-Biondi

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

Through a substantial grant from the Office of the Coordinator of Inter-American Affairs, an educational workshop and a series of seminars were held at Our Lady of the Lake College in San Antonio from June 9 to June 16.

The educational workshop emphasized methods and materials to be employed by teachers of Spanish-speaking children, and the improvement of general background in Latin-American materials of both elementary and secondary schools. Two courses, intensive and experimental, were offered in the Spanish and English languages.

Our good friend, Paul Murray, principal of the American School Foundation in Mexico City, conducted a seminar in contemporary political collaboration between the Americas. Another champion of interracial justice, the Rev. R. A. McGowan, Assistant Director of the Social Action Department, National Catholic Welfare Conference, led a seminar on religious understanding between the Americas.

Religious understanding is certainly the basis upon which might be built, if we possess the necessary courage and initiative, a well rounded program of mutual helpfulness.

ZOOT SUITS

A short while ago an attempt was made to classify all zoot-suiters in Los Angeles as misguided Mexican youths. The Mayor, however, stated that probably 98 percent of the zoot-suiters were born, not in Mexico, but in Los Angeles.

Inter-American cooperation cannot well succeed if parental responsibility is shirked and the community as a whole neglects or ignores its social obligations. According to newspaper reports, the Los Angeles zoot-suiters come from "overcrowded, colorless homes that offer no opportunities for leisure-time activities."

Cooperation is first learned in the home, in the community, in the nation. Only then can we expect some genuine success in a program of international and interracial collaboration based on the moral law.

VON PREYSING

In a recent editorial, *El Bien Publico*, Catholic daily of Montevideo, pays tribute to European prelates—especially the Most Rev. Conrad Count von Preysing, Bishop of Berlin.

The Polish bishops, it declares, speak from forced exile, the Dutch from an invaded country, Cardinal Van Roey of

Belgium in the presence of Nazi bayonets, the Austrian Episcopate without faltering, Italian prelates, including Pope Pius XII, risk the ire of Fascism to uphold the principles of right and peace, while Cardinal Gerlier of France opposes racial persecution.

"But the Bishop of Berlin," the editorial continues, "attracts our attention especially. He is a German citizen and, loyally, does not renounce this status. Nevertheless, in the midst of his people and sharing the sentiments and courage of his people, dragged into war in an ill-omened and erroneous hour, this prelate continues to reiterate the truth, the same truth of the dignity of man which is as much a barrier to Nazism as to Communism or Liberalism. The truth emphasizes what the law ought to be: centered in God and applied in favor of the human person and the family . . .

"The Bishop of Berlin does not hide this truth because it is one of his duties of love to God and his people. His function is like that of a missionary in an infidel land, where customs are attached to pagan traditions and all order is built on the domination of other modes and doctrines. The important thing is to uphold the truth—keeping it on high so that it may shine—through love of souls miring in confusion."

Whenever you hear the charge that the Church is partial to Nazism and Fascism, remember the fearless Bishop of Berlin.

WAR CURE

Bolivian Catholic women will send to Brazil a faithful reproduction of the image of the Virgin of Copacabana, to be venerated at Rio de Janeiro as a "permanent spiritual ambassador from Bolivia."

Ann Moldis de Elio, President of the Committee of Women, says the Committee agreed to a campaign for donations from all Bolivian women to bear the expenses of the project, thus making it a national movement.

One of the most famous sculptors of Bolivia will make the reproduction and it will be dressed in one of the authentic mantles preserved in the Sanctuary of Copacabana. A committee of Bolivian women will conduct the image as far as the frontier, where a committee of Brazilian women will receive it. Upon reaching Rio de Janeiro, solemn coronation and dedication ceremonies will be celebrated in the Church of Copacabana. The crown is to be made in Brazil.

The famous Brazilian beach of Copacabana is named in honor of the Bolivian Virgin. Three devout Portuguese carried a copy of the image to Rio de Janeiro and built a church there. Afterwards a church was built in the center of the city where the early copy is venerated.

PLEASURE VS. SACRIFICE

In an editorial appearing in the widely circulated weekly *Criterio* of Buenos Aires, Monsignor Gustavo J. Francheschi asserted that history proves that nations which prefer pleasure to sacrifice become extinct.

Citing the fact that "the family with less than three children is destined to disappear," Monsignor Franceschi says that statistics for the Province of Cordoba show that sixty-eight percent of 4,019 families considered do not come within the indicated limit, and twenty-six percent have no offspring at all. The statistics for Buenos Aires, Rosario and Santa Fe, he

adds, are even worse, and "births are inversely proportionate to wealth" since "the proletarian classes have more children than the middle classes, and the latter more than the wealthy class."

In the center of Buenos Aires, he adds, there are not enough children to keep the primary schools up to normal enrolment, and "tomorrow's soldiers will be lacking to defend the territory and maintain internal peace if this should become necessary in these turbulent times." Those who would attribute the drop in the birthrate to purely economic causes, he points out, "do not explain why it is precisely the well-off families that have the fewer offspring." The real causes, he concludes, are primarily of a moral order.

LAST MINUTE

The little town of Petropolis, a favorite society resort near Rio de Janeiro, celebrated the centenary of its founding by Emperor Don Pedro II in 1843. The festivities were climaxed by a Eucharistic Congress . . . Five Maryknoll Sisters have been assigned to Bolivia and three to the Canal Zone . . . More than 100 crucifixes have been distributed among the hospitals of Rio by Senhora Dodsworth, wife of the Mayor . . . the National University of Mexico has engaged the Rev. Francis Borgia Steck, O.F.M., Catholic University's widely known instructor in the social and cultural history of colonial Mexico, to teach the annual six-week summer school course in Mexico City.

FROM HERE AND THERE DURING THE MONTH

STATEMENT OF PRINCIPLES ADOPTED BY IRISH-AMERICAN COMMITTEE

New York, June 12—The annual meeting of the Irish-American Committee for Interracial Justice was held Wednesday evening, at the Catholic Club, Waldorf-Astoria Hotel. A formal statement of principles was adopted in which racism was condemned as "inherently false, unjust, and in its consequences supremely dangerous to society." Following the adoption of the Resolution the Committee elected officers for the ensuing year.

Organized to combat the unjust discrimination confronting the American Negro, the Committee has sponsored a number of public meetings in New York and Brooklyn, at which prominent speakers of both races participated.

The text of the Statement of Principles adopted, is as follows:

1 All men, regardless of race, color or creed, are endowed by their Creator with free will and understanding.

2 The Constitution of the United States guarantees to all citizens, irrespective of race, color or creed, equal rights before the law.

3 The Negro, along with all other men, is entitled to economic justice.

4 The Negro, along with all other men, is entitled to the fundamental opportunities of life.

5 Interracial Justice is necessary for social justice.

6 Racism is inherently false, unjust and in its consequences supremely dangerous to society.

We pledge ourselves to observe and uphold the foregoing principles and to urge their general adoption.

The following officers were elected. Chairman, Joseph T. Ryan; Assistant Chairman, James McGurkin; Treasurer, John T. Durkin; Secretary, Arthur I. Millin.

Speakers at the meeting included: Rev. John LaFarge, S.J., Executive Editor of *America*; Hon. Joseph T. Ryan, former Chief Justice of the New York City Court; Hon. John P. O'Brien, former Mayor of New York City; James McGurkin, President-General of the American-Irish Historical Society; and the guest speaker, Elmo M. Anderson, a prominent Catholic Negro and Executive Secretary of *Our Colored Missions*.

● WILLIAM PINCKNEY, NEGRO COOK, AWARDED NAVY CROSS FOR HEROISM

President Roosevelt has awarded the Navy Cross to William Pinckney, Negro cook, third class, who carried an unconscious shipmate from a smoke-filled compartment to the safety of the Hangar Deck of the Carrier Enterprise, the Navy Department announced. The citation reads:

"For extraordinary heroism while serving aboard the USS Enterprise during an engagement with enemy Japanese forces near the Santa Cruz Islands in the South Pacific last October 26. When a heavy bomb exploded in the near vicinity, Pinckney, standing at his battle station in the ammunition handling room was knocked unconscious when an explosion hit the ship. Four of five of his companions were killed. Pinckney, regaining consciousness, groped his way through burning entangled wreckage to a point under an open hangar deck hatch. Just as he was about to escape, he found a shipmate, the only survivor of his party, struggling up through the hatch. When the man fell unconscious either from wounds or from smoke and fumes, Pinckney, unmindful of his own danger, lifted his comrade through the hatch to safety before he himself battled his way out of the burning smoke-filled compartment. By his dauntless courage in saving his comrade's life at great risk to his own, Pinckney upheld the highest traditions of the U. S. Naval Service."

Pinckney is 20 years of age and is the son of Ritney Pinckney of Beaufort, S. C.

● NEGRO PAINTS STORY OF RACE IN AMERICA

Hampton, Va., June 26—A 25-year-old Negro artist's conception of the contribution his race has made to democracy in America was unveiled at Hampton Institute last night. It is a mural 11 by 17 feet. The artist is Charles W. White and he made formal presentation to the college of the work he had just completed on a grant from the Julius Rosenwald Fund.

The mural, a vigorous expression of protest against anti-democratic forces, depicts among other heroes of Negro history

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Crispus Attucks, first American to die in the Boston massacre; Peter Salem, who killed Major Pitcairn at Bunker Hill; Nat Turner and Denmark Vesey, who led open revolts against slavery before Emancipation.

● YOUTH CHARTER

BANS RACE BIAS

London, June 27—The "vile and Godless doctrine of race and blood" was one of the bans propounded in a youth charter outlined here this week. Speakers between 17 and 22 detailed the main points of their charter, based on papal pronouncements to an audience of 2,000 at a Roman Catholic Youth Congress.

The charter explains that Roman Catholic youth adheres to the Pope's peace points and rejects racial doctrines. It proclaims belief in the brotherhood of man based on the fatherhood of God.

● SEEKS GOVERNOR'S OFFICE

ON ANTI-NEGRO PLATFORM

Carrollton, Miss.—Claiming that he has the full support of Senator Theodore Bilbo and ex-Senator Wall Doxey, Lester J. Franklin, perennial candidate for Governor, opened his campaign here recently launching a bitter attack against granting to Negroes the freedom for which America fights abroad.

Persons familiar with Mississippi politics conceded Franklin but slight chance of election.

"We of the South are faced with grave trouble," Franklin asserted in his opening statement. "It is being brought about by outside meddlers who don't understand our problems with respect to our relations with the Negro race.

"True to the traditions of our beloved Southland, I am for white supremacy and race purity. I will not tolerate as Governor any crackpot theories seeking to bring about political or social equality between the white and black races.

"I am vigorously and unalterably opposed to the government undertaking to take charge of our criminal courts, and otherwise interfering with our internal affairs, which are plainly delegated to the States under the Constitution of the United States.

"The Federal Constitution fixes in the States the right to fix the qualifications and prescribe who may exercise the right of suffrage. I am wholeheartedly behind our Southern Senators and Representatives who are battling in Congress in an effort to preserve the State's rights to say who shall not vote and under what limitation."

● COLORED SEMINARIANS SING

AT MASS IN TUSKEGEE CHURCH

Tuskegee, Ala., May 21—A choir of Colored seminarians from St. Augustine Seminary, Bay St. Louis, Miss., sang the Mass of the Angels according to the Gregorian chant at a Solemn Mass celebrated on the Feast of the Patronage of St. Joseph at St. Joseph's Church, here.

One of the seminarians, Frater Perry, S.V.D., who hopes to be ordained within a year, gave a talk on the work that

Colored priests are doing in the missions of the South. The Rev. Leo Farragher, S.S.J., pastor of the church, received numerous congratulations from white and colored, Catholic and non-Catholic, on the work the Church is doing for the betterment of the colored race.

The church was packed for the Mass whereas only three years ago when Father Farragher opened it only three or four adult Catholics attended Sunday Mass. At the Feast Day Mass, a number of converts received their First Holy Communion.

● ALABAMA AIDS TUSKEGEE BY

APPROPRIATING \$100,000 ANNUALLY

Montgomery, Ala., June 26—Governor Chauncey Sparks signed a measure today appropriating \$100,000 annually to Tuskegee Institute.

"It marks a new era of service for Tuskegee Institute, to the State of Alabama, and to the nation," the Governor said. He presented the pen with which he signed the act to Dr. F. D. Patterson, president of the school.

Governor Sparks said the bill was designed to "provide equal educational opportunities in Alabama."

The bill provides that the fund be used for teaching graduate work in agriculture and home economics, and such other subjects as the board of trustees deems advisable.

● BOOKER T. WASHINGTON PAPERS

GIVEN TO LIBRARY OF CONGRESS

Washington, June 26—The papers of Booker T. Washington, collected by the Tuskegee Institute which he founded, have been presented in their entirety to the Library of Congress, it was announced today by Archibald MacLeish, librarian.

The announcement said that the collection was generally regarded by scholars as "perhaps the richest and most important source of information on the history of the Negro." It includes an estimated 180,000 pieces and will form one of the largest manuscript collections in the library.

The statement added that the trustees of the institute had voted unanimously to make the gift.—*N. Y. Times*.

BOOKS

GEORGE WASHINGTON CARVER by ROCKHAM
HOLT, New York. Doubleday, Doran & Co.

This is the life story of a great American, who notwithstanding he was born in slavery, reared in poverty by strangers and lived a boyhood of hardship, attained worldwide fame as a scientist, and became a recognized national authority on botany, agriculture and soil improvement.

Even in his youth George Washington Carver had an in-

tense longing for education, which he pursued in the face of what appeared to be insurmountable difficulties, wandering from place to place to find a school which would receive a Negro and working at odd jobs to keep body and soul together the while. Eventually having prepared himself for college he matriculated at Highland University, a small mid-western institution of learning only to find upon presenting himself for entrance that Negroes were not accepted as students. His expectations crumbled but his indomitable courage and perseverance carried him on and finally he entered Simpson College at Indianola, Iowa, living alone in an abandoned shack near the campus, where he carried on a laundry business to defray expenses.

Dr. Carver's one ambition in life was to find the means to better the living conditions of his people in the South and to put them on the way of becoming self-supporting by education and the cultivation of the soil. Thus in 1896, he joined the faculty of Tuskegee Institute, where he continued his extensive and tireless experimental work on plants of all kinds, and for many years taught botany, remaining there until his death at the age of eighty in January of this year.

The story of this mild, humble but great American is an absorbing one and is told in such a fascinating manner that one's interest is held intently through each succeeding chapter. Throughout the book is reflected the deep spiritual side of Dr. Carver who never ceased to attribute to God the wonderful results he was able to achieve through his constant experiments. He was one of those creatures endowed by his Creator with many rare talents which he devoted to practical use for the benefit of mankind, white and black. We learn that from the lowly peanut alone, he developed three hundred different products, and from the sweet potatoe, one hundred and eighteen. He numbered among his friends men like Edison, Ford, Henry C. Wallace, Henry A. Wallace, Wilson and others. His manner was unassuming and retiring. He shunned publicity. But the world came to know his genius and many honors were conferred upon this modest citizen. He was made a Fellow of the Royal Society of Great Britain, the oldest science body in Great Britain; Harvard University awarded him an honorary degree. He received the Roosevelt medal for distinguished service in the field of science and the Spingarn Medal for distinguished service in agricultural chemistry; the United Daughters of the Confederacy extolled this Negro in a resolution; the Catholic Conference of the South made him the first recipient of its annual award for outstanding service to the welfare of the Southland.

The life story of this Negro is an epic of America, and will well repay a reading by all who are interested in the delineation of character and achievements.

JOSEPH T. RYAN

THE CATHOLIC COMMITTEE OF THE SOUTH:

Report of the Proceedings and Addresses of the Third Annual Meeting.

During a Cleveland convention in 1939, a group of Southerners fell to discussing problems peculiar to their own religion. This informal forum gave birth to the Catholic

Committee of the South. The Committee's Third Annual Convention was held in Richmond in 1942; and though unfortunate circumstances prevented its publication until last month, the report has lost none of its pertinence.

The "Proceedings" give eloquent testimony of the vigor and maturity of the Committee, despite the secretary's frank acknowledgment of its organizational weaknesses. Mr. Williams does not neglect, however, to recount the impressive participation of the Committee in activities of other Southern organizations.

In 1942 the Committee did not confine its discussions to the South, but expanded its theme even beyond national boundaries to consider "After Victory . . . Peace". Equally indicative of its concern for all mankind—with whose fate that of all the South is inextricably bound—is the roster of speakers. Of the forty-five papers presented, more than twenty-five percent were delivered by neither Catholics nor Southerners. All were remarkably Catholic in outlook, and were their delivery any match for their content, the Convention must have been highly satisfactory to even the most critical.

The several papers on the *The Family*, combine to give an alarming picture of the organization in the South for what its proponents euphemistically call "planned parenthood."

Besides *The Family*, discussions centered around *Economics and Labor, Youth, and The Negro*. Four of the six papers composing the panel on "The Church and the Negro," were actually presented by Negroes who quietly admitted some decline in discrimination since Pearl Harbor, but sincerely insisted on their desire to become more completely a part of the war effort both as civilians and as servicemen. Perhaps the most enlightening of the lectures concerned the culture and history of Negroes in America. With hardly an exception, all the lectures are enlightening. Altogether the "Proceedings" are a remarkable expression of social awareness on the part of Southern Catholics.

—MARGARET F. MADDEN

MARYLAND: Report of Governor's Commission on Problems affecting the Negro Population, 1943.

In appraising the "Report of the Governor's Commission on Problems Affecting the Negro Population" of Maryland, it is advisable to review it in the light of its declared purposes or objectives.

Briefly, this was "to conduct along broad lines an examination of some of the fundamental economic and social factors which influence the lives and well-being of the Negro population," related, directly or indirectly, to several issues raised in a petition presented to the Governor by some 2,000 Negro citizens dealing with police administration in Negro areas of Baltimore, appointment of Negro police officers in uniform, Negro representation in all State institutions operated for Negroes and official support for the President's Executive Order 8802.

It might be possible to pick flaws or criticize certain things in the Report, but in the main, they are rather incon-

sequential when the Report is reviewed as a whole. For example, Negro employment in department stores is felt to be a matter of private business, not within the scope of the Commission's work, to be solved instead by the Negro "following the laws of economic and trade relationship." Technically, that might be true, but where, because of group economic weakness, independent businesses are not established, what is to be done? The theory of buy where you can work is sound, but we still need to be better informed along that line. Perhaps after all, the chairman is right. That is a job for Negro leaders.

The approach to the study is intelligent, unbiased and sincere. The recommendations reflect this, and indicate an awareness that the problems of groups in a community are interrelated.

Specifically, the need for implementation of the educational facilities is recognized as well as the problem presented by the lack of opportunities for professional training for Negroes. The recommendation on that score is not sufficiently broad. Negro representation on the Baltimore Board of School Commissioners is recommended.

Housing is given the importance it deserves and decidedly constructive suggestions are made for immediate relief and long-range planning.

The question of discrimination in employment opportunities is squarely faced. What intrigued your reviewer were the various appeals to employers, white and Negro leaders, and to the Governor and Mayor. The result of the existence of a low income group in a community in terms of poor housing, bad health, high relief load and increased delinquency was pointed out to the white leaders of Baltimore. To the Negro leaders much was said which is deserving of serious consideration, particularly on workers being prepared to take advantage of opportunities for training and employment when presented, and the fact that agitation alone is not the answer.

The report represents a difficult task honestly approached and capably handled, particularly when viewed against the background of present day thought and tension. Mr. Healy and his commission are to be congratulated.

—HAROLD A. STEVENS

LAD OF LIMA By MARY FABYAN WINDEATT. *Sheed & Ward*, 1942, New York, 152 pages.

The field of Catholic Juvenile Literature needs more books of the type of Mary Fabyan Windeatt's *Lad of Lima*. This little volume has everything to make it appealing to children of all ages.

Blessed Martin de Porres, member of a despised race, never forgot that he was a child of God. His life prayer was one of humility, love, and service . . . "You gave Yourself to me, I will give myself to You. Lord, just let me help people who are tired and sick and unhappy. Just let me make them see how much You love them!"

Martin's understanding of the Mystical Body of Christ was never better exemplified than on the occasion of a rebuke for their color, when he consoled his sister with the thought,

"It isn't the color of our skins that matters. It's the color of our souls. Jane, if we have white souls, if we do everything we can to please God, there's no need to feel sorry that we are only poor Negroes . . ."

Mary Fabyan Windeatt has handled her material beautifully. She has written a charming account of Blessed Martin's life. Behind her simple style is hidden a wealth of meaning. She limns her characters in an easy, narrative style, rather than employing the ordinary documentary form of biography. Blessed Martin emerges as a very human, very lovable, and altogether inspiring figure.

It is with the children of today and tomorrow that the greatest hope of the Interracial Movement lies. This volume fills a need for juvenile literature on the subject, for the author has presented the message to children in a spiritual approach. Could there possibly be a wiser or more forceful method of informing children's minds on the Negro question than by the moral and spiritual approach? Miss Windeatt indicates an awareness of this factor when she says, "In Heaven there would be no one to care about the color of one's skin, or whether one were rich or poor, clever or stupid. All that would matter in Heaven would be how well one had done his duty on earth; how faithfully one had loved God and done His Will."

The delightful black and white prints add much to a literary and artistic experience. Children will be fascinated by them. Nor should *Lad of Lima* be considered solely a child's book; it will be enjoyed by adults as well.

—MARIE ELEANOR CARDONE

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The Interracial Review

"The Catholic priest in a Negro parish is acutely conscious of the disabilities his people labor under. He sees their sufferings, their hardships—he knows they are denied educational opportunities. He sees them brutalized by the unfairness, the insults and the degrading housing situations in which they are forced to live. His people, because of racial discrimination and inequality, find it extraordinarily difficult to obtain a job in keeping with their abilities and needs. It is a common axiom that the Negro is "last hired and first fired." Furthermore, he frequently has to accept employment for wages much less than his white brother receives for exactly similar work. Therefore, in addition to regular priestly administrations, the priest in a Colored parish has to get out and fight for his people. He has to secure them jobs if at all possible."

(From "Problems in The Negro Parish" in this issue)

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